



大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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汝等亦當。將如來語。於我滅後。傳示末法。遍令衆生。開悟斯義。無令天魔。得其方便。保持覆護。成無上道。

「汝等亦當將如來語」：阿難你們也應當將佛所說的話，「於我滅後傳示末法」：在我滅度之後，傳示到末法的時候，「遍令衆生開悟斯義」：令所有一切的衆生，聽著這個道理，明白這個道理，覺悟這個道理。「無令天魔得其方便」：你不要令天魔得便了，不要令他們有機會來魔這些個人。「保持覆護成無上道」：你要保持覆護這一切的衆生，令他們都成就無上的道業。

阿難。彼善男子。修三摩地。受陰盡者。雖未漏盡。心離其形。如鳥出籠。已能成就。從是凡身。上歷菩薩。六十聖位。得意生身。隨往無礙。

「阿難，彼善男子」，「修三摩地」：修這個定力，「受陰盡者」：受陰已經盡了。「雖未漏盡」：雖然沒得漏盡通，可是他已經有了神通了。「心離其形」：他的真心可以離開身體，就好像什麼呢？「如鳥出籠」：我們人在受陰沒有盡以前，都不能出這個身體去，這就好像那個雀鳥圈在籠子裏籠樣的。現在這個修三摩地的人，如鳥出籠，「已能成就」：也就能成就他的神通了。

「從是凡身，上歷菩薩六十聖位」：

Sutra:

In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata's teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

Commentary:

Ananda, **in the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata's teachings.** Take these words which the Buddha has spoken, and pass them on, **so that all living beings can awaken to their meaning.** Let them all hear these principles, understand them, and awaken to them. **Do not let the demons of the heavens have their way.** Do not give them an opportunity to disturb those people. **Offer protection so that all these living beings can realize the unsurpassed Way.**

Sutra:

Ananda, when the good person who is cultivating samadhi has put an end to the feeling skandha, although he has not achieved freedom from outflows, his mind can leave his body the way a bird escapes from a cage. From within his ordinary body, he already has the potential for ascending through the Bodhisattvas' sixty levels of sagehood. He attains the "body produced by intent" and can roam freely without obstruction.

Commentary:

Ananda, when the good person who is cultivating the power of samadhi has put an end to the feeling skandha, when the feeling skandha is already gone, although he has not achieved the spiritual power of freedom from outflows, he already has other spiritual powers and his true mind can leave his body the way a bird escapes from a cage. Before one puts an end to the feeling skandha,

從這個凡夫的身上，就可以成了菩薩，得到菩薩這六十種的聖位。「得意生身」：這個叫什麼呢？叫意生身。這個意生身，要作意才可以有這種的神通。「隨往無礙」：想要到什麼地方去，就可以到什麼地方去。這六十聖位是什麼呢？就是本經前邊所講的五十五個菩薩的位置；還再加上三漸次，三漸次是三個位置；再加上乾慧地，乾慧地也是一個位置，這是四個；再加上妙覺，那麼這是六十個聖位。

譬如有人。熟寐寢言。是人雖則。無別所知。其言已成。音韻倫次。令不寐者。咸悟其語。此則名為。想陰區宇。

「譬如有人熟寐寢言」：有一個比方，這想陰的範圍，它這一種領域，譬如有一個人說夢話，他睡著了，就講他所想要說的話。「是人雖則無別所知」：他說夢話，他自己是不知道的，「其言已成音韻倫次」：可是他所說的夢話，已經成一種語言了。他的聲音和韻調，也很有次序的，說什麼話也是很有次第的，但是他自己不知道。「令不寐者咸悟其語」：令這些沒有睡著的人，都明白他說的是什麼。

譬如他說：「我今天想要有豆腐吃，我到豆腐店裏去買了十塊豆腐，回來我就把它炒一炒，然後就吃了。」他這麼一講，他自己不知道他說這個話，旁人一一醒的人一一都知道：「喔！他今天吃過豆腐。」就都知道他是怎麼一回事了，這叫咸悟其語。為什麼他說這個話呢？就因為他還沒有忘記吃東西，想著、想著，睡著了作夢的時候，就都說出來。「此則名為想陰區宇」：想陰區宇就好像這個樣子似的，但並不就是這個樣子，你不要誤會這個想陰就是說夢話，那又錯了，這是個比方。

若動念盡。浮想消除。於覺明心。如去塵垢。一倫生死。首尾圓照。名想陰盡。是人則能超煩惱濁。觀其所由。融通妄想。以為

one is trapped in one's body, just like a bird trapped in its cage. Just as the bird can now escape from the cage, **from within his ordinary body, he already**, by means of spiritual powers, **has the potential for ascending through the Bodhisattvas' sixty levels of sagehood.** Right in this ordinary body, he can become a Bodhisattva and attain the sixty levels of Bodhisattvahood. **He attains the "body produced by intent" and can roam freely without obstruction.** He has to formulate the intent before he can have the spiritual power of the "body produced by intent." With such a body, he can go wherever he wants. What are the sixty levels of Bodhisattvahood? They are the fifty-five stages of a Bodhisattva discussed before; the three gradual stages and the stage of dry wisdom, making four kinds; and wonderful enlightenment, which makes sixty levels altogether.

Sutra:

This is like someone talking in his sleep. Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order, so those who are awake can understand what he is saying. This is the region of the thinking skandha.

Commentary:

This is like someone talking in his sleep. This is an analogy comparing the region of the thinking skandha to someone talking in his dream. While asleep, he starts saying what he wants to say. **Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order.** Although he doesn't know he is talking in his dream, what he says is intelligible. Everything he says follows in logical order and makes sense, but he himself is not aware of it. **So those who are awake can understand what he is saying.** For instance, he says, "I wanted to eat tofu (soybean cake) today, so I went to the store and bought ten pieces of tofu. When I got back, I cooked them and ate them."

He is not aware of what he is saying, but other people who are awake know, "Oh! He ate tofu today." Why did he say what he said? Because he has not forgotten what he ate. He keeps thinking about it, and he will talk about it even in his dream. **This is the region of the thinking skandha.** That is what the region of the thinking skandha is like. But don't take this too literally and think, "The thinking skandha is just talking in a dream." That would be wrong. It is just an analogy.

Sutra:

If he puts an end to his stirring thoughts and rids himself of

其本。

「若動念盡，浮想消除」：這個動念，是動哪一個念呢？這是六識裏邊微細的念頭。這個微細念頭盡了，所以浮想消除了。第六識的微細念頭，微細微細的那個相，叫動念。那種動念沒有了，所以這個浮想，也就消除了。「於覺明心，如去塵垢」：這個覺明心，就是第八識那個心。第八識的心，就好像去塵垢一樣。

「一倫生死」：眾生不有十二類嗎？十二種的眾生由卵生輪到非無想的眾生那兒，這十二類輪一周，叫一倫。一倫生死，「首尾圓照」：就是哪一類眾生的前因後果，他知道了，「名想陰盡」：這時候這個人就得到宿命通，所以他知道這一切眾生前因後果的事情，他都照了無遺。

「是人則能超煩惱濁」：這個人在這個時候就超越煩惱濁。「觀其所由」：觀看他所行所做的這個原由，「融通妄想」：這時候妄想也融通了，「以為其本」：以做為他的這個根本。

☞待續



superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking skandha. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, one sees that interconnected false thoughts are its source.

Commentary:

If he puts an end to his stirring thoughts, the extremely subtle thoughts in the sixth consciousness, and rids himself of superfluous thinking... Since those very fine thoughts in the sixth consciousness have stopped, superfluous thinking is also eliminated. It is as if he has purged defilement from the enlightened, understanding mind. This enlightened, clear mind is the eighth consciousness. Now, it appears that the eighth consciousness has been purged of defilement. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end.

There are twelve categories of beings, from those born from wombs and those born from eggs up to and including those not entirely lacking thought. He knows the preceding causes and subsequent effects of every kind of being.

This is the end of the thinking skandha. At that time the person obtains the spiritual power of knowing past lives. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, contemplating the reasons behind his actions and deeds, one sees that interconnected false thoughts are its source. At that point, the false thoughts become interpenetrating, and such thoughts become its source.

☞To be continued

上人答問錄 Q & A with the Venerable Master

問：修行當中，什麼叫正定？那個境界是什麼的境界？

答：正定就是沒有邪見；你有邪見就不是正定。《楞嚴經》上說得清清楚楚：「不作聖心，名善境界；若作聖解，即落群邪。」這是正定的一個解釋，也是最好的一個解釋。

Q: In cultivation, what is meant by right concentration? What kind of state is that?

A: Right concentration is the absence of wrong views. With wrong views, you do not have right concentration. The *Shurangama Sutra* says very clearly, "If he does not consider himself a sage, then it can be considered a good state. If he interprets it as sagehood, he becomes subject to deviant influences." This is the best explanation of right concentration.